



ARTICLES

To be inquired of, in the

first Metropolitall visitation, of the most
Reuerend Father, **GEORGE**, by Gods pro-
vidence, Arch-Bishop of Canterbury, and Primate of all
England; in, and for the Dioces of _____ in the yeare of
our Lord God, _____ and in the fifth yeare of his
Graces Translation.



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The Tenor of the Oath, to be
Ministred to the Church-wardens
and Side-men.

YOU shall sweare, that you, and euery of you, shall duly consider, and diligently enquire, of all and euery of these Articles given you in charge; and that all affection, fauour, hatred, hope of reward and gaine, or feare of displeasure, or malice set aside; you shal present all and euerie such person, of, or within your Parish, as hath committed anie offence, or made any default mentioned in these, or any of these Articles; or which are vehemently suspected or defamed of any such offence or default: Wherein you shal deale vprightly and fully; neither presenting, nor sparing to present any, contrary to trueth: hauing in this action God before your eyes, with an earnest zeale to maintaine trueth, and to suppress vice. So helpe you God, and the holy Contents of this Booke.





¶ Concerning the Church, the Ornaments thereof, and the Churches possessions.

Item, whether haue you in your seuerall Churches and Chappels, the whole Bible of the largest volume, and the Booke of Common Prayer, lately set forth by his Maiesties authoritie, both fairely and substantiallie bound: a Font of Stone, set vp in the auncient bfuall place: a conuenient and decent Communion Table, with a Carpet of Silke, or some other decent stuffe, continually laide vpon the Table: at time of Diuine seruice, and a faire Linnen cloath vpon the same, at the time of the receiuing of the holy Communion. And whether is the same table placed in such conuenient sort within the chancell or church, as that the Minister may be best heard in his Prayer and administration, and that the greatest number may communicate: And whether is it to be used out of time of Diuine seruice, as is not agreeable to the holy vse of it; and by sitting on it, throwing Hats on it, lying on it, or is it abused to other prophane vses: and are the Ten Commandments set vpon the East end of your church or chappell where the people may best see and reade them, and other sentences of holy Scripture, written on the walles like wise for that purpose?

2 Item, whether haue you in your said church or chappell, a conuenient seat for your Minister to read seruice in, together, with a comely pulpet set vp in a conuenient place, with a decent cloath or cushion for the same, a comely large Surplice, a faire Communion cup, with a cover of Silver, a Flaggon of Silver, Linne, or Pewter, to put the wine in, whereby it may be set vpon the Communion Table; at the time of the blessing thereof, with all other things and ornaments necessarie for the celebration of Diuine seruice, and administration of the Sacraments: And whether haue you a strong Chest for Almes for the poore, with three Lockes and Latches, and another chest for keeping the Bookes, and Documents of the Church, and the Register Booke. And whether haue you a Register Booke in Parchment, for Christnings, Weddings, and Burials, and whether the same be kept in all pointes, according to the Can-

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nions in that behalfe provided: And whether haue you in your saide Church or Chancell, a Table set, of the degrees wherein by Law Men are prohibited to marry:

3 Whether are your Church and Chappels, with the Chancels thereof, and your parsonage or vicarage house, your Parish Almes-houses and Church-house, in good reparations: and are they imployed to goodly, and their right holy uses: Is your Church, Chancell, and Chappell decently and comely kept, as well within as without, and the seats well maintained, according to the 85. Cannon, in that behalfe provided: Whether your Church-yard be well fenced, and kept without abuse: and if not, in whose default the same is, and what the defect or fault is: And whether any person haue incroached upon the ground of the Church-yard, or whether any person or persons, haue used any thing or place consecrated to holy use, prophanely or wickedly:

4 Whether haue you the Terrier of all the Glebes, Lands, Meadowes, Gardens, Orchards, Houses, Dockes, Implements, Tenements, and portions of Tithes (whether within your Parish or without) belonging unto your parsonage or vicarage, taken by the view of honest men in your said Parish: And whether the same Terrier be laid up in the Bishopps Registry, and in whose hands any of them are now. And if you haue no Terrier already made in Parchment, you the Church-wardens & Overseemen, together with your Parson or Vicar, or in his absence, with your Minister, are to make diligent inquiry and presentment of the premises, and make, subscribe, and signe, the said Terrier, as aforesaid:

Concerning the Ministers.

1 **W**hether both your Minister, distinctly and reuerently say Divine service vpon Sundais and Holidais, and other daies appointed to be observed by the booke of Common Prayer; as Wednesdaies, and Fridayes, and the euenes of euery Sunday and Holiday, at set and vsual times: And both your Minister duly obserue the Duties, Rites, and Ceremonies, prescribed in the said Booke of common Prayer, as well in reading publike prayers and the Litany, as also in administering the Sacraments, solemnization of Matrimony, visiting the sick, burying the dead, Churching of Women, and all other like Rites and Offices of the Church, in such manner and forme, as in the said Booke of Common prayer hee is intoynd, without any addition or addition. And both hee reade the Booke of the last Cannons once yearly, and weare a surplice according to the said Cannons:

2 Both your Minister bid Holidais and fasting-daies, as by the Booke

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Booke of Common Prayer is appointed: And doth hee giue warning be-
fore hand to the Parishioners, for the receiuing of the holy Communion,
as the two and twentieth Canon requirerth: and whether hee doth admini-
ster the holy Communion so often, and at such times, as that euery Pari-
shioner may receiue the same, at the least thrice in euery yeare: whereof
once at Easter, as by the Booke of Common Prayer is appointed: And
doth your Minister receiue the same himselfe, on euery day that hee ad-
ministrerth it to others, and vse the words of Institution according to the
Booke, at euery time that the Bread and Wine is renewed, according-
ly as by the promise of the 21. Canon, is directed: And doth he deliuer the
Bread and Wine to euery Communicant severally, Whether hee hath
admitted to the holy Communion, any Offender or Schismaticke, contra-
ry to the 26. and 27. constitutions, or receiued any to the communion be-
ing not of his owne Cure, or put any from the communion, who are not
publickly infamous for any notorious crime: Doth he vse the sign of the
crosse in Baptisme, or baptize in any Vazon, or other vessell, and not in the
usuall font, Or admit any Father to be God-father to his owne childe, or
such which haue not receiued the holy Communion, or baptize any Chil-
dren that were not borne in the parish, or wilfully refuse to Baptize anie
Infant in his parish, being in danger, hauing bene informed of the weak-
nesse of the saide childe: and whether the childe dyed through his defaulte
without Baptisme:

3 Whether hath your Minister married any without a King, or with-
out Banes published thre severall Sundayes or Holydayes in time of di-
uine service, in the senerall Churches or Chappels of the: severall abode,
according to the Booke of common Prayer, or in times prohibited, albeit
the Banes were thrice published, without a License or dispensation from
the Archbishop, the Bishop of the Diocese, or his Chancelor, first obtai-
ned in that behalfe: Or not betwixt the houres of eight and twelue in the
forenoone, or haue married any in any private house, or if the parties be vnder
the age of 21. yeares, before their parents or gouernors haue signified
their consent vnto him:

4 Doth he refuse to bury any, which ought to be interred in Christian
buriall, or defer the same longer then hee should, or bury any in Christian
buriall, contrary to the constitutions of the Church of England, ought not to
be so interred:

5 Is your Minister a preacher allowed: If yea, then by whom: If not
Whether doth he procure some who are lawfully licensed, to preach amongst
ye amongst you at the least:

A 3 Doth

6 Doth

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6 Doth your Minister (being licenced,) preach usually according to the Canons, either in his owne Cure, or in some other Church or Chappell neare adioining, where no preacher is, and how often he hath bene negligent in that behalfe, and doth he preach standing, and with his hat off: **D:** whether doth he or his Curate upon euery Sunday, when there is no Sermon, reade an homilie, or some part thereof, according as hee ought to doe: or in case hee be not licenced to preach, doeth hee take vpon him to preach: or expound the Scriptures in his owne Cure, or elswhere: If so, then you are to present the same, the time and place, when, and where hee did it.

7 Doth your Minister vse to pray for the Kings Maiesty, King James, and for the Quenes Maiesty, the Prince, and all their Royall Progeny, with addition of such stile and Titles as are due to his Highness, and exhort the people to obedience to his Maiesty, and all Magistrates in authoritie vnder him?

8 Is your Minister continually resident vpon his Benefice, and how long time hath he ben absent, & in case he be licenced to be absent: whether doth he cause his Cure to be sufficiently supplied, according to the Canons: or in case he hath another Benefice, whether doth he supply his absence by a Curate sufficiently licenced to preach in that Cure where he himselfe is not resident. **D:** otherwise, in case the smallnesse of the Living cannot finde a Preaching Minister, doth he preach at both his Benefices usually?

9 Doeth your Minister or Curate, serue any more Cures then one: If yea, then what other Cure doeth hee serue, and howe farre are they distant?

10 Doeth your Minister euery Sunday and Holliday, before Evening Prayer, for halfe an houre or more, examine and instruct the youth and ignorant persons of his Parish, in the Tenne Commandements, Articles of the Beliefe, and in the Lordes Prayer, and the Sacrament, according as it is prescribed in the Catechisme, set forth in the Booke of Common Prayer?

11 Doth your Minister in the Rogation dayes, goe in perambulation of the circuit of the Parish, saying and using the Prayers, Suffrages, and Thanksgiuing to God, appointed by Lawe, according to his duty, thanking God for his blessings, if there be plenty on the earth: **D:** otherwise, to pray for his grace and fauour, if there be a feare of scarcity?

12 Hath your Minister admitted any Woman, begotten with child in adultery or Fornication, to be Churched without license of the ordinary?

13 Hath

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13 Hath your Minister or any other Preacher, baptized children, churched any woman, or ministered the holy Communion in any private house, other wise then by Law is allowed?

14 Doth your Minister, being a Preacher, endeavour and labour diligently to reclaim the Popish Recusants in his parish from their errors, (if there be any such abiding in your parish.) And whether is your Parson, Vicar, or Curate, over conversant with, or a favourer of Recusants, whereby he is suspected not to be sincere in Religion?

15 Hath your Minister taken upon him, to appoint any publique or private feasts, Prophesies, or exercises, not approved by Law, or publique authority, or hath used to mete in any private house or place, with any person or persons, there to consult howe to impeach or depaune the Booke of common prayer, or the Doctrine or Discipline of the Church of England: If yea, then you shall present them all?

16 Hath your Minister stayed the publication of any excommunications or suspensions, or doeth hee every halfe yeare denounce in his Parish church, all such of his parish as are excommunicated, and perseuer therein without seeking to be absolved, or doth he wittingly and willingly keepe companie with such as are excommunicate: And hath hee admitted into your church any person excommunicate, without a certificate of his absolution from the Ordinary, or other competent Judge?

17 Doth your Minister carefully looke to the reliefe of the poore, and from time to time call upon his Parishioners to give somewhat, as they can spare to godly and charitable uses, especially when they make their Testaments?

18 Whether your Minister or any, having taken holy Orders, being now silenced or suspended, or any other person of your knowledge, or as you have heard, hold any conventicles, or doth preach in any place, or use any other forme of Divine service then is appointed in the Booke of Common prayer: If yea, then you are to present their names, and howe to home?

19 Whether is your Curate licensed to serve, by the Bishop of this Diocese, or by any other, and by howe?

20 Doth your Minister use such decencie and comeltnesse in his apparel, as by the 47. Canon is entoynd: and is he of sober behaviour, and one that doth not use such bodily labour, as is not fawmely for his function and calling?

21 Is your Minister noted or defamed, to have obtained his Benefice or his Orders, by Symony, or any other way defamed, to be Symoniacall

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niacall person, or any way noted to bee a Schismaticke, or scismaticallie affected, or reputed to be an incontinent person, or doth table or lodge any such in his house: or is he a frequenter of Tavernes, Tynes, or Ale houses, or any place suspected for ill rule: Or is hee a common Drunkard, a common Gamster, or player at Dice, a Swearer, or one that applieth him selfe not at his study, or is otherwise offensive and scandalous to his function or Ministry?

22 Doth your Preacher or Lecturer read Divine service, and Minister the Sacraments twice a yeare at least in his owne person, according to the Cannons?

Schoole-Maisters.

23 **D**oeth any in your Parish take vpon him to teach Schoole, without License of the Ordinarie, and is he conformable to the Religion now established? And doeth hee bring his Schollers to the Church, to heare Divine service, and Sermons? And doth he instruct his Schollers in the groundes of the Religion now established in this Church of England, and is he carefull and diligent to benefit his Schollers in learning?

Parish Clerkes and Sextons.

24 **H**ue you a fit Parish Clarke, aged twenty yeares at least, of honest conversation, able to read and write? Whether are his and the Sextons wages paid without fraud, according to the ancient custome of your Parish: if not, then by whome are they so defrauded or deneged? By whome are they chosen? and whether the said Clarke bee appoynted by the Ordinarie: and hath he taken an Oath, as in such cases is fit and required: and is he diligent in his Office, and serviceable to the Minister, and doth he take vpon him to meddle with any thing aboue his Office: as Churching of women, burying the dead, or such like?

25 Doth your Clarke or Sexton keepe the Church cleane, the doores locked? Is any thing lost or spoiled in the Church, through his default? doth he suffer any vnseasonable ringing, or any prophane exercise in your Church? Or doth he (when any is passing out of this life) neglect to toll a Bell, hauing notice thereof.

Concerning the Parishoners.

26 **W**hether any of your Parishoners, being sixteen yeares of age or vponwards, or others lodging or commonly resorting to any House within your Parish, do wilfully absent themselves from your Parish church, vpon Sondayes or Holidayes, at Morning and Evening Prayers: Or who come late to Church, and depart from Church, before service

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seruice be done vpon the said daies : **D** : who doe not reuerently behaue themselves during the time of Diuine seruice, deuoutly kneeling, when the generall confession of sins, the Letany, the ten Commandments, and al Prayers and Collects are read, and bring al due and lowly reuerence when the blessed Name of the Lord Iesus Christ is mentioned, standing vp when the Articles of the Beliefe are read ; or who doe loue their heads in the Church during the time of Diuine seruice, vnlesse it be in case of necessity, in which case they may weare a Night-cap or cappe : **D** : who do giue themselves to babling, talking, or walking, and are not attentive to heare the word preached, or read : or reading, or praying, during the time afoze-said : Whether any of your parish, being of sixteen yeares of age or vpinwards, doe not receiue the holy communion in your Church thrice euery yeare : whereof once at Easter, and whether they do not deuoutly knale at the receiuing thereof :

2 Whether any of your Parishioners, being admonished thereof, do not send their Children, Seruants, and Apprentizes, to the Minister, to be Catechized vpon such Sundaies and Holidaies as are appointed : **D** : whether any of them doe refuse to come : or if they come, refuse to learne those instructions set forth in the Booke of common prayer.

3 Whether any of your parish doe entertaine within their house, any sojourner, common guests, or other persons, who refuse to frequent Diuine seruice, or receiue the holy communion, as afoze-said : Present their names, their qualities, or conditions.

4 What Heresie Papists are there in your parish : present their names, qualities, or conitions : whether haue they any Scholemaster in their house, which cometh not to church to heare Diuine seruice and receiue the Communion : What is his Name, and how long hath hee taught there, or else where :

5 Whether any of the said Popish Heresies, do labour to seduce and with-draie others from the Religion now established : **D** : instruct their families or children in popish Religion : or refuse to entertain any especially in place of greatest seruice, or trust, but such as conuerse with them in their papistry :

6 How long haue the said Popish Heresies abstained from diuine seruice, or from the communion, as afoze-said :

7 Is there any in your parish that retains vndeared, or sell, utter, or disperse any popish Bookes or Writings, or other Bookes, Labels, or Writings of any Heresies, touching the Religion, State, or Government Ecclesiasticall of this Kingdome of England, or haue any Dyna-

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ments of superstition vncancelled or defaced ?

8. Whether haue you any in your Parish, which heretofore being Popish Recusants or Secularies, haue since reformed themselves, and come to Church to heare Diuine Service, and receiue the Sacraments: If yea, then who they are: And how long since haue they so reformed themselves: And whether they still remaine and abide in that conformitye?

9. As there any in your Parish that refuse to haue their Childzen Baptized, or themselves to receiue the Communion at the hands of your Minister, taking exception against him, and what causes or exceptions doe they alledge; or haue any married Wines refused to come to church, according to the Booke of common Prayer, to giue God thanks after their Child birth, for their safe deliuerance? And whether doe any of, or in your Parish, refuse to haue their childzen Baptized in your parish church, according to the forme prescribed in the Booke of common Prayer, &c?

10. Whether any of your Parish hauing a Preacher to their parson, Vicar, or Curate, doe absent themselves from his Sermons, and resort to other places to heare other Preachers? Or whether any of your parish doe communicate or baptize their Childzen in any other parish?

11. What persons within your parish, for any offence, contumacy, or crime, of Ecclesiasticall Conscience doe liue and excommunicate? present their names, and for what cause they are excommunicated, and how long they haue so liued, and what parson or persons doe willingly and usually keepe them company?

12. Whether any, not being in orders, doe execute any priestlie or ministeriall office, in your Church, Chappell, or Church-yard, and what be their names?

13. Whether any in your parish, that hauing heretofore taken vpon him the order of Priest-hood or Deacon, hath since relinquished the same, and liues a Lay-man, neglecting his vocation?

14. Haue any person in your Parish, quarrelled, or stricken, or used any violence to your Minister, or haue stricken or quarrelled with any other person within your Church or Church-yard, or demeaned himselfe disorderly in the Church, by filthy or prophane talke, or any other lewd or immodest behauiour? Or haue disturbed the Minister in time of Diuine service or Sermon, or haue libelled or spoken slanderous words against your Minister, to the scandall of his vocation, or diffamed any of his Neighbours, touching any crime of Ecclesiasticall conscience?

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15 Whether any of, or in your Parish, without consent of the Ordinary, or other lawfull authority, haue caused any to doe penance, or to be censured, or punished for any matter of Ecclesiasticall conuiance, by any Writings, meetings, or otherwise by their owne authority: Or haue taken any money or commutation for the same: Present their names that haue done it: And who haue been so punished: In what manner, and vpon what cause?

16 Whether any person in your Parish, doe exercise any Trade or labor, buy or sell, or keepe open Shoppes or Ware-houses vpon any Sunday or Hollidie by themselves, their Seruants, or Apprentices, or haue otherwise profaned the saide daies, contrarie to the orders of the Church of England: And whether there bee any Tine-knappers, Ale-house-keepers, Victualers, or other persons, that permitte any persons in their Houses, to eate, drinke, or play, during the time of Diuine Service or Sermon, or reading the Homilies in the forenone or afternone, vpon these daies:

17 Whether the first daie of August, and the first daie of Nouember, be kept holie, and thank-giving made to God, for his Mercies and this States happie deliuerance, according to the Ordinance in that behalf?

18 Whether anie of your Parish hold or frequent anie conuenticles or priuate Congregations, or make or maintaine anie constitutions, agreed vpon in anie such assemblies: Or anie that doe write, or publiquelie or priuatelie speake against the Booke of Common prayer, or any thing therein contained, or against anie of the articles of Religion agreed vpon, in Anno 1562. or against the Kinges Supremacie in causes Ecclesiasticall, or against the Oath of Supremacie, or of Allegiance, as pretending the same to bee vnlawfull, and not warrantable by the worde of God: Or against anie of the Rites or Ceremonies of the Church of England now established: Or against the gouernment of the Church of England, vnder the Kinges most excellent Maestie, by Arch-Bishops, Bishoppes, Deanes, Arch-Deanes and other Officers of the same: affirming, that the same is repugnant to the Worde of God, and that the saide Ecclesiasticall Officers, are not lawfully ordained: Or whether there bee anie Authours, Maintainers, or Followers of Heresie or Scisme, or that be suspected to be, Annabaptists, Libertines, Wictrikes, of the Familie of Loue, or of anie other Heresie or Scisme: present their names:

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19 Whether any in your parish haue married within the deere daye Law prohibited, or any couple in your parish being lawfully married, line apart one from the other, without our separation of the Law, or any that haue bene diuorced, which keepe company with any other at Bede or at Board, and when and where were they married?

Physitions, Surgeons, and Mid-wiues.

20 **H**ow many Physitions, Chirurgions, or Mid-wiues haue you in your parish? How long haue they vsed their seuerall Sciences or Offices, and by what authority? And how haue they demeaned themselves therein, and of what skill are they accounted to be in their profession?

21 Whether do any persons administer the goods of the dead without lawfull authority, or suppress the last will of the dead? Or are there in your parish, any wills not yet pꝛooued, or goods of the dead dying intestate left unadministred? By authority in that behalfe, you shall not faile to present the Executors, and all others faulty therein: and also how many persons being possessed of any Goods and chattels, haue died within your parish, since the xviij. day of Aprill. 1613.

22 Whether any with-hold the stocke of the church, or any goods, or other things, giuen to good and charitable vses.

23 Whether your Hospitals and Almes-houses, and other such houses and corporations, founded to good and charitable vses: and the lands possessions, and goods of the same, be ordered & disposed of as they should be? And do the Masters, Gouernours, Fellowes, and others of the saide Houses and corporations, behaue and demean themselves, according to the godly Ordinances and Statutes of their seuerall foundations?

24 Whether haue you any in your parish to your knowledge, or by common fame or report, which haue committed Adultery, Fornication, or Incest; or any which haue impudently bragged or boasted, that he or she haue liued incontinently with any person or persons whatsoever: or any that hath attempted the chastitie of any woman. or solicited any woman to haue the carnall knowledge of her bodie, or which are commonly reputed to be common Drunkards, Blasphemers of Gods holie Name; common Swearers, common Slanderers of their Neighbours, and sowers of discord; Rithy and lasciuious Talkers, Warrers, frimicall persons, Watodes, or Harbours of women with child, which be unmarried, or conueying or suffering them to goe awaie before they haue made satisfaction to the congregation, or any that hauing here.

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heretofore bene presented, or suspecter of any the foresaid crimes, have for that cause departed your parish, and are now returned againe: Or any which have been any Inchaniments, sorceries, incantations, or witchcraftes, which are not made felony by the statutes of this Realme, or any which have committed any perjury in any Ecclesiastical Court, in an Ecclesiastical cause, or which have committed any forgery, punishable by the Ecclesiastical lawes, and the procurors and abettors of the said offences: You shall truly present the names of all, and singular the said Offenders, and with whom they have committed the said offences, in case they have not bene publicly punished to your knowledge for the same crimes?

Touching the Church-wardens, and Side-men.

1 **W**hether you and the Church-wardens, Church-men, or Side-men from time to time, doe, and have done their diligences, in not suffering any idle person to abide eyther in the Church yard, or Church porch, in Service or Sermon time, but causing them eyther to come into the church to heare Divine Service, or to depart, and not disturbe such as be hearers there: And whether have they, and do you diligently see the parishioners duly resort to the Church every Sunday and Holiday, and there to remaine during Divine Service and Sermon: And whether you or your predecessors, Church-wardens there, suffer any Plates, Feasts, Drinkings or any other prophane vsages, to be kept in your church, chappell, or church-yards, or have suffered to your and their detriment power and endeavour, any person or persons to be tipling or drinking in any Inn or Alehouse in your parish, during the time of Divine Service or Sermon, on Sundays and Holidays?

2 **W**hether, and how often have you admit'ed any to preach within your church or chappell, which was not sufficiently licensed: And whether you, together with your Minister, have not taken diligent heed and care, that every of your parishioners being of sixteen yeares of age or upwards, have received thrice every yeare, as aforesaid: and also that no stranger have usually come to your church, from their owne parish church?

3 **W**hether have there bene provided against every communion, a sufficient quantity of fine white bread, and of good and wholesom wine for the communicants that shall receive: And whether that wine be brought in a cleane and swete standing pot of pewter, or of other purer Mettall:

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4 Whether were you chosen by the consent of the Minister and the parishioners? And haue the late Churchwardens giuen by a iust account for their time, and deliuered to their Successors the Money, and other things belonging to the Church, which was in their hands? And are the Alines of the Church faithfully distributed to the use of the poore?

Concerning Ecclesiasticall Magistrates and Officers.

1 **V**Whether doe you know, or haue heard of any payment, composition, or agreement, to, or with any Ecclesiasticall Judge, or Officer, for winkiſng at, or sparing to punish any person for any offence of Ecclesiasticall Conuſance, or for suppressing or concealing of any excommunication, or any other Ecclesiasticall Censure, of, or against any Reculant, or any other offender in the cases aforesaid: what summe of Money, or other consideration hath bene received or promised, by, or to any of them, in that respect, by whom, and with whom?

2 Hath any person within your parish, paid or promised any sum of Money or other reward, for commutation of peniſance for any crime of Ecclesiasticall Conuſance? If so, then with whom? When, and for what, and how hath the same bene employed?

3 Are your Ecclesiasticall Judges and their substitutes Masters of Artes, or Batchellors of the Lawes at the least, learned and practised in the Ciuill and Ecclesiasticall Lawes: Men of good Life and Fame, zealously affected in Religion, & iust and upright in executing their offices? Haue they heard any matter of office privately in their Chambers, without their sworne Registers, or their Deputies presence?

4 Doe you know, or haue you heard, that any Ecclesiasticall Judge, Officer, or Minister, hath received or taken any extraordinary Fees, or other rewards or promises, by any waies or meanes, directly or indirectly, of any person or persons whatsoeuer, either for the graunting of the administration of the Goods and Chattelles of those that haue died intestate, to one before another, or for allotting of larger portions of the goods and chattells of those that haue dyed intestate, to one more then to another: or for allowing large and vnrasonable accounts, made by Executors or Administrators: or for giuing them *Quierus est*, or discharges, without Inuentory or account, to defraude Creditors, Legataries, or those who are to haue portions. And what summes of Money doe you know, or haue you heard, that any Ecclesiasticall Judge or Officer hath taken out of the estate of any dying intestate, vpon pretence to bestow the same, in *pious vsu*: and how haue the same bene bestowed?

5 Hath any Ecclesiasticall Magistrate, Judge, Officer, or any other, exercising